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Photo by Father Dale

STONE CROSS IN THE COMMUNITY CEMETERY, OYAMA, JAPAN
(*Erected by the late Brother Yohane, Novice*)

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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"LOVEST THOU ME MORE THAN THESE?"

By The Rev. Paul L. C. Schwartz

(A sermon preached at Christ Church, Meadville, Pennsylvania, March 19, 1953, on the occasion of the ordination to the Diaconate of Brother Joseph Upson.)

"Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these.' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith unto him again the second time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest thou me?' Peter was grieved because he said unto him the third time, Lovest thou me? And he said, 'Lord, thou knowest all things; thou knowest that I love thee.' Jesus saith unto him, 'Feed my sheep.'"

I WOULD call your attention to these words today as we consider the ordination of a Deacon, and as we give thought to that, we shall recall that those responsibilities and obligations assumed by one who receives ordination to the diaconate continue into higher offices and work that he may enter later; whether it be priest or bishop, vicar or rector, novice master or superior.

Now as the highest attribute of God is Love, and the noblest of human emotions is Love, St. Paul praises it in the most notable words of his epistles, and it has been endorsed by Christian saints of every generation. In praise of it, Clement of Rome wrote, "Let him who loves in Christ keep the commandments of Christ. Who can describe the blessed bond of Love in God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins. Love beareth all things. There is nothing base, nothing arrogant in love. Love admits of no schisms; love gives rise to no seditions; love does all things in harmony. By love have all the elect of God been made perfect; without love nothing is well pleasing to God. In love has the Lord taken us unto himself. On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and his soul for our souls."

"Lovest Thou Me More Than These?"

"Lovest thou me more than these?" is the question the risen Christ asks of Peter before laying on him the duty and responsibility of ministering to his sheep and lambs; before, in other words, commissioning him as a shepherd of the flock. These words, addressed to Peter, carry great significance to any clergyman, to anyone about to receive ordination. For Peter, we recall, has already answered the call, "Follow me". He had already heard the promise "And I will make you fishers of men". He had shown obedience to that call, and he had shared the revelation of the Mount of Transfiguration, miracles of healing, the last supper and Gethsemane; and even with the bitterness of his revealed denial, if we read the gospels correctly, he still retained his place of influence with the other disciples. "Peter, son of Jonas, lovest thou me more than these?" These words spoken to a leader among them must have flashed a similar question to the minds of each disciple who heard them.

And what did they mean? Were they recalling to Peter that the virtues that follow in Love's train had somehow fallen from him? "No man," wrote the author of the Little Flowers of St. Francis, "can attain to any knowledge or understanding of God, save by the virtue of holy humility; for the straight way upward is the straight way downward. All the perils and the great falls that have come to pass in this world have come about for no cause save the lifting up of the head, to wit, of the mind, in pride." Was Peter being warned that he who would feed Christ's flock must do so with humility that only dwells with Love?

"Peter, son of Jonas, lovest thou me more than these?" *"Than these"* were those who sat around the completed resurrection meal eaten by the shore of the lake. They were the disciples, one of whom had stood by the cross; they were the close companions and friends of Peter; they had followed him when he chose to go fishing. They were the dearest and closest human friends of our Lord and they were precious to him. Yet the question *"more than these"* only emphasizes the quality of Love which Christ expects from those who would "Feed his sheep". It is reminiscent of those earlier words of Jesus, "If any man cometh unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." (Luke 14)

"Lovest thou me more than *these?" These* were the highest possible objects of Peter's love, even as the earlier words of Jesus ad-

dressed generally described the ultimate of every man's affections — parents, family life, brothers and sisters, one's own life.

These are the very substance, it would seem, from which life is made and any man forsaking them attempts to build his life without building materials. Without them he raises a phantom wall and lays an imaginary foundation. He does, indeed, until we remember that without the spiritual in this transitory life the material facts are purposeless; and parents without Love of God bequeath no heritage worth having; that man and wife who do not place first the spiritual, lose the worth of the physical; that the man who cares only for himself finds life eventually emptied even of himself. *"Lovest thou me more than these?"* is necessary for anyone who values the importance, to use a contemporary catch phrase, of "a fully integrated personality."

The man who offers himself for ordination will weigh carefully the responsibilities and qualities that both the Church and World lays upon him as a minister and servant of God. Bishops are known to have a list of requirements; vestries and congregations "call" their rector and pastor because he will fill what they believe are their "needs"; even monastic organizations, I understand, have certain obligations that must be fulfilled. The candidate for Holy Orders has confidence that he can meet these requirements; the novice has faith that he will fulfill the obligations; and later the clergyman, developing through experience, believes that he can adequately meet the needs of a parochial call.

This is as it should be; yet there is ever lurking in the shadows of our private life the possibility that when we are "most adequate" by all the standards of Parish, Monastic Order, Bishop, or even our own private judgment; we are made most *inadequate* by the question of the risen Christ, "Lovest thou me more than these?"

One is reminded that C. S. Lewis in his phantasy of Life hereafter, *"The Great Divorce,"* finds among the inhabitants of Hell some very competent persons, from poets, generals, and bishops to mothers—each of whom has in this life, most efficiently and competently, fulfilled the worldly demands of their respective positions. Lewis does not suggest it, except as his entire book suggests it, but one knows that they have never broken bread with the resurrected Christ among their dearest earthly possessions, nor have they heard him say, "Lovest thou me more than these?"

"Lovest Thou Me More Than These?"

For *"These"* may be the very things, persons, or qualities that God has shared with us in order that we might Love him entirely, —with all our heart, our soul, and mind and strength. He who would serve in the ministry has ever had to have a concern for persons. Beyond their faculties of mind or charm of personality, disregarding their station in life, their color, or age, or strength; the minister beginning his work as a deacon, will succeed or fail according to the degree of concern he has for persons, as children of God, and living souls. Yet, succeeding or failing, if he sincerely lives with Christ, he will hear Him ask, "Lovest thou me more than these?"

Each candidate for Holy Orders is expected by the Church to have prepared himself intellectually for her ministry. For this purpose are seminaries established, examinations conducted by Bishops and his examining chaplains, and General Conventions evolve canons listing educational requirements and standards. The student who applies himself to the extent of his mind finds with delight the endless wealth of information and wisdom that is the accumulated heritage of Church, to be used as adequate tools for those who would serve in her ministry. And the man who once ordained neglects to read all excepting the little books, the compendia of devotions or histories, neglects to fulfill his obligations as a teacher of Christian Truth and Wisdom. He, however, who is confident that he is fulfilling his calling to teach and learn; when he is most confident and happiest will read again with open mind and heart, "Lovest thou me more than *these?*"

Our branch of the Holy Church Universal, like all the other ancient Branches of the Church, is fabulously rich not only in wisdom and knowledge, but also in those means and aids whereby men are helped into the presence of God. The ordinary layman knows only a few of the riches of Liturgical and Ceremonial aids to devotion; the parish priest knows more, but uses only a few of those he knows, reserving some for his own spiritual life and others for the needs of his flock as opportunity arises for their use; but those men who live in a "community dedicated to God according to the principles of poverty, chastity and obedience", have, by reason of rule and seclusion, the opportunity to explore and know and daily use many of the riches of ceremonial and liturgics that would be neither relevant nor practicable in parochial practice. Not only the frequency of holy services, the use of beautiful and meaningful ceremony, but, indeed, the very principles and rules themselves can become the dearest of all friends, like Peter's fellow disciples;

until for him who dwells within the family of a Society or Order he will in the very midst of fulfilling his obligations and using all devices for the worship of God listen, in the silence of his life, to hear the words, "Lovest thou me more than these?"

Each man ordained to the Holy Ministry of the Church, each who enters a celibate order of the Church lives with the office to which he has been admitted or ordained. The work of a deacon, a brother, a priest, or bishop may become an object of the person to whom it belongs one of greater love than love for Christ himself. Some of us present may recall hearing recently a learned and highly esteemed minister of Christ admitting, frankly and honestly, that when he was younger he had aspired to being a bishop, for, he said, "I thought that as a bishop I could do whatever I wanted to do; and, also, I thought how good I would look as I went about holding confirmation services." The general respect which laymen pay to our office, to the very garb of a clergyman or religious; the appearance of power in the pulpit or mystery at the altar; the necessity of decision in small trifling administration matters; the almost daily call for admonition, advice, and counseling that is the duty of our office is always a temptation to "love these more than Me".

For, *"These"* we see upon examination, may mean to Peter the disciples of Christ, whom he loved dearly as companions of the Way, and over whom he exercised a natural leadership; but to each man who has once answered the call, "Follow me," *"these"* will mean whatever treasure, — human, intellectual, yes, even religious, — that he values most; for where your treasure is, there is your heart also. And spiritual pride, which becomes the iron curtain between ourself and Christ, is hung upon our treasure and our heart. "Lovest thou me more than these?" Each minister of Christ will know what, or who, the *"these"* are, and only when he can answer again and again "Thou knowest that I love Thee," may he hope to hear again the commission "Feed my lambs, Feed my sheep."

The Charge

What I have said, Brother Joseph, is not new to you. Already you have renounced for the Love of God possession of things, family life; and you have subordinated your own will that it might not hinder your love and knowledge of Him and His Will. Like each of us, already in Orders, you are aware that the temptations which attempt to draw us away from the Love of Christ are more subtle than those of the world and flesh; even at times appearing to us, and to men, as virtues leading to God, rather than sins of pride

drawing us far from him. In the office and work of a deacon you will assist priests, you will teach, you will serve. You will find need for knowledge, power to make decisions and judgments, ability to act, and always need for the benefits of prayer, meditation, and the consolation of the presence of God. While these will be your duties and your privileges and your strength, listen always for a voice that says, "Lovest thou me more than these?" And when you have replied, "Yea, Lord, thou knowest", be of good cheer and glad heart. for the answer will be that which has brought you here today, -- "Feed my Lambs, Feed my Sheep".

Photo by Father Morse

BROTHER YOHANE SETTING THE TABLE FOR TEA
St. Michael's Monastery, Oyama

IN SOMNO PACIS

Our senior lay-novice in the Province of Nippon, Brother Yohane Hajime Kawasaki, departed this life suddenly at St. Michael's Monastery, Oyama, on February 7th, the eve of Sexagesima.

Brother Yohane (or John) was the eldest son of devout Christian parents, communicants of the Church of the Resurrection at Kishiwada, Osaka-Fu, who brought him to holy baptism as an infant of three months, and there dedicated him to God and hoped that he might eventually find a special vocation in His Church. Attracted to our Society in his young manhood, Yohane came to Oyama in 1950 to test his vocation to the Religious Life, and in our novitiate he proved himself a very happy and cheerful and willing worker. The Brother endeared himself to all who met him; and in particular the children and villagers in our neighbourhood and the townspeople of Oyama, where he went daily on errands for the Monastery. He took a very special interest and joy in welcoming visitors to the Monastery, and in serving their needs.

The funeral services were held at the Monastery on February 11th. Following several Requiems celebrated in the chapel that morning the Brother's body was laid to rest in our cemetery at Oyama in a fresh grave dug by the brethren and his own father in the shadow of the large stone cross which Brother Yohane, having had some former experience in stone masonry work, had helped to erect two summers ago. He is the first of our Society to die in Japan.

Many of the villagers, though non-Christian, came and joined our procession as we passed from the Monastery along our country lane to the cemetery in our compound; and attended the committal service at the grave. Not only did we have there our beloved Bishop Okubo from Tochigi, and kind friends and associates from other places, but also our neighbours, good farmer folk with their wives and children, some of them babes carried on the backs of young mothers. All of the men shared with the brethren the task of filling in the grave at the conclusion of the service, saying quietly some prayers of their own, and tenderly and expertly packing the soft brown earth into a mound over the grave. After that came the ceremony of offering flowers and a private prayer for the repose of the soul, led off by the father, Mr. Kawasaki, then the Bishop and the Father Provincial, and all the others in turn down to the youngest of the villagers. Each instinctively seemed to know what to do — place a blossom of marigold in the earth at the foot of the wood cross, fold the hands for a moment in prayer, and then bow low.

"Earth to earth, and dust to dust,
Clay we give to kindred clay;
In the sure and certain trust
Of the Resurrection Day.
Grant him, Lord, eternal rest,
With the spirits of the Blest." O. B. D.

MASS AND EUCHARIST: A WORD-STUDY

By J. Phillip Pulliam, Jr.

THE term *Mass* is of Western origin, and of great antiquity: but precisely where and when it originated we do not know. However, we do know that St. Ambrose (A.D. 340-397), one of the four Western Doctors of the Holy Catholic Church, employed the term in reference to the Holy Eucharist. And by the end of the sixth century the word was in common use in the West, referring both to the Communion Office itself and the actual communion of celebrant and congregation. It would seem that the word passed quite easily and very naturally from the Latin to the various derivative vernacular languages, and from the Continent to the British Isles.

The etymology of *Mass* is disputed. But most liturgists, it appears, would derive it from the Latin *missa.* In the Ancient Church, the catechumens (that is, those preparing for Christian Initiation, or Baptism-Confirmation) were dismissed by the Deacon before the Eucharistic Offertory began, as follows: *Ite, missa est.* There are two theories concerning the meaning of *missa.* If *missa* is a substantive and a late Latin corruption of *missio,* the meaning is: "Depart; it is the dismissal." If, however, *missa* is an adjective, and a substantive like *congregatio* is implied (*Ite,* [*congregatio*] *missa est*), then the meaning is: "Depart; the congregation is dismissed." In either case, the meaning is substantially the same.

The *Ite, missa est,* as a Dismissal, now occurs at the end of the Mass in the Latin Rite; since the ancient distinction between *Missa catechumenorum* (the preliminary part of the service, designed especially for the instruction of those preparing for Christian Initiation), and the *Missa fidelium* (the part including and following the Offertory, reserved for those already admitted by Baptism into the Mystical Body), no longer obtains.

Originally, the term *Mass* simply referred to the Holy Eucharist as a whole; the meaning was neutral, and included both the idea of the Eucharistic Sacrifice (the Altar-aspect) and the idea of the Eucharistic Feast (the Table-aspect). It was only in the sixteenth century that *Mass* came to have reference to the abuses in distinctively Roman Eucharistic theory and practice. But *abusus usum non tollit:* the abuse of a thing does not take away its use.

In England, the foreign Reformers from the Continent, and Anglicans influenced by these Reformers vitiated the use and meaning of a perfectly innocent and innocuous word. Even the Lutheran

Mass and Eucharist: A Word-Study

Augsburg Confession (1530) employed the word *Mass* favorably. And the title of the Eucharistic Office in our first Book of Common Prayer (1549) was: "The Supper of the Lord and the Holy Communion commonly called *the Mass.*" The Protestant-minded Anglican Reformers caused the terms *Mass* and *Altar* to be deleted from the Prayer Book in 1552; but *Altar* does occur in the Institution Office in the American Book of Common Prayer (pp. 569-574). And *Mass* survives in such feast-names as Christ*mas,* Candle*mas,* Michael*mas,* Childer*mas,* Allhallow*mas,* and so on (i.e., Christ*mass,* Candle*mass,* etc.)

Anglicans, as Western Catholics, have as much right to the word *Mass* as have Roman Catholics. The Eastern Orthodox in the Western world refer to the Eucharist as the *Mass* (though the characteristic title for the Holy Eucharist in Eastern Orthodoxy is the *Divine Liturgy,* or simply *Liturgy*). The Old Catholics also employ the term. So there is no real reason why Anglicans should surrender the use of a harmless and honorable Catholic term. *Mass* is a convenient, monosyllabic word for the Eucharist.

Eucharist is simply the English transliteration of the Greek substantive *Eucharistia,* signifying *Thanksgiving.* The English form of the word is derived from the Greek through the Latin.

The origin of the term, *Eucharist,* is to be found in the New Testament itself, occurring in the records of the Institution of the Blessed Sacrament. Reference should here be made to the relevant texts in the several accounts of the Institution:

St. Mark 14: 22, 23.
St. Matthew 26: 26, 27.
St. Luke 22: 19, 20.
I Corinthians 11: 24, 25.

It will be noted that the verb *bless* (Greek: *eulogeo*) is used concerning the Consecration of the Bread, and *give thanks* (Greek: *eucharisteo*) concerning the Consecration of the Cup, in the Marcan and Matthean texts; *eucharisteo* is used regarding the Bread ("likewise also" and "after the same manner," in St. Luke and St. Paul respectively, for the Cup) in the Lucan and Pauline texts. *Eucharisteo* and *eulogeo* are synonyms.

The Jews of Our Lord's day did not bless a thing, as we do today; rather, they blessed, or thanked, God for a thing. This blessing was called *berakah,* the Hebrew word for *blessing,* the Greek equivalent of which is *eulogia.* These were the Sabbath table-prayers for the blessing of food and drink:

BLESSED art Thou, O Lord our God, King of the Universe, Who bringest forth bread from the earth.

BLESSED art Thou, O Lord our God, King of the Universe. Who createst the fruit of the vine.

We do not know what words Our Lord used in consecrating the first Eucharist; but it is quite possible that they were very similar, if not identical, to those quoted above.

There are some scholars who maintain that *eucharistia* in I Corinthians 14:16 and I Timothy 2:1 refers to the Holy Eucharist. On the other hand, it is only fair to admit that there are other scholars, probably a majority, who believe that *eucharist* is employed in the general sense of *thanksgiving,* rather than the specific sense of the Holy Eucharist, in these two passages. The record of the Institution, however, is sufficient Biblical basis for the use of *Eucharist* in its specifically liturgical sense.

Anglicanism appeals to the authority of the Scriptures; but it should be understood that Holy Scripture, as the Rule of Faith, must be illumined and interpreted by all that we comprehend under Holy Tradition: the Church Fathers, the Ecumenical Councils, the Creeds. Eucharistic controversies did not arise in the Ancient Church; hence, we do not encounter references to the Eucharist in the Ecumenical Councils or the Creeds, but we do discover abundant references in the Church Fathers.

(1) In the sub-Apostolic Age our first recorded occurrence of *Eucharist* as a formal title for the Blessed Sacrament is in the *Didaché (The Teaching of the Twelve Apostles),* which was discovered only in 1875 and has been dated circa A. D. 80-120 by most scholars. It is generally agreed that *Eucharist* in the *Didaché* means Agape-Eucharist; the earliest Eucharists probably included the Agape or Love-Feast, a communal meal, as well as the Eucharist proper. The *Didaché* has a Prayer of Thanksgiving (Eucharist) for the Cup and the Broken Bread. Although most scholars find at least some reference to the Holy Eucharist in the *Didaché,* there are some who would interpret *eucharistia* in a more general sense.

(2) St. Clement of Rome (c. A. D. 95) employs Eucharistic language in his *Epistle to the Corinthians:* "Let each of you, brethren, make *Eucharist* unto God."

(3) St. Ignatius of Antioch (c. A. D. 115) in his *Epistle to the Philadelphians* and *Epistle to the Smyrnaeans* apparently uses *Eucharist* with reference to the entire rite. St. Ignatius has this to say: "Let that be held a valid *Eucharist* which is under the Bishop or him

to whom he commits it." (*Smyrn.*) Also this: "Be ye careful to observe one *Eucharist* . . . there is one Altar . . . there is one Bishop." (*Phil.*)

(4) St. Justin Martyr (c. A. D. 145) in his famous *Apology,* addressed to the Roman Emperor Antoninus Pius in defence of the Christians, gives us the earliest actual description of the Eucharistic Rite. St. Justin says of the Consecrated Bread and Wine: "This food is called among us *Eucharist.*"

(5) St. Irenaeus (c. A. D. 180) in *Against Heresies* has this to say: "The Bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread but the *Eucharist.*"

It is unnecessary to continue with patristic quotations: from the second century on, *Eucharist* occurs freely and regularly in both theological literature and popular parlance as the usual formal title for the Sacrament of the Altar. *Eucharist* thus antedates both *Mass* and *Liturgy* as a title for the Blessed Sacrament.

The term *Eucharist,* therefore, has been common to both Eastern and Western Christendom since its inception as a descriptive title of the Blessed Sacrament. Linguistically, this fact can be explained by the universal use of Greek and Latin in the Ancient Church. It is, therefore, wrong for any branch of Christ's Holy Catholic Church to lay exclusive claim to its use.

EUCHARIST in the Anglican Communion

Eucharist is a term which has always been employed, with varying extensiveness, in the Anglican Communion, it would seem: however, its post-Reformation use has become increasingly prevalent in ECCLESIA ANGLICANA since the "Catholic Revival" of 1833 and after.

As for the actual occurrence of the term in Anglican Prayer Books, this much can be stated: (1) it does not occur in the English Prayer Book at all; (2) it does occur in the Scottish Prayer Book — "The Scottish Liturgy for the Celebration of the Holy Eucharist and Administration of Holy Communion commonly called the Scottish Communion Office"; (3) it does not occur in the American Eucharistic Office but does occur in the American Office of Institution (574), dating from 1804; (4) it does occur in Anglican Prayer Books in paraphrastic form in reference to our "Sacrifice of Praise and Thanksgiving" (81); (5) it does occur twice in the Latin version of Article XXVIII (608) — in the second and fourth paragraphs (for "the Supper of the Lord" and "the Lord's Supper").

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The Prayer Book Eucharistic Office has a clear and definite "eucharistic" emphasis, as may be seen from the following passages:

(1) In the Prayer for the Church (74, 75) we "*give thanks* for all men . . ."

(2) In the *Sursum Corda* (76) the celebrant sings or says: "Let us *give thanks* unto our Lord God."

(3) In the General Preface to the *Sanctus* (76) the celebrant continues: "We should at all times, and in all places, *give thanks* unto thee . . ."

(4) In the Scottish and South African Eucharistic Offices the Prayer of Consecration commences: "All glory and *thanksgiving* be to thee, Almighty God . . ." Perhaps, the American Canon of Consecration will insert the word *thanksgiving* in a future revision.

(5) The Words of Institution in the Prayer Book (80) refer to Our Lord's having "*given thanks*" at the Consecration of both the Bread and the Cup.

(6) The Prayer of Oblation (80, 81) makes reference to our "most hearty *thanks* for the innumerable benefits" of the Redemption.

(7) The Conclusion of the Prayer of Consecration (81) speaks of "our sacrifice of praise and *thanksgiving*" (an ancient phrase for the Eucharistic Sacrifice).

(8) The Words of Administration of Holy Communion (82, 83) bid us to receive the Sacred Body "with *thanksgiving*" and to "be *thankful*" as we receive the Precious Blood.

(9) In the Post-Communion Collect, the Prayer of Thanksgiving (83), the celebrant offers these words of thanksgiving for the Eucharistic Food: "Almighty and everliving God, we most heartily *thank* thee, for that thou dost vouchsafe to feed us . . . with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ . . ."

(10) In the *Gloria in Excelsis* (84) "we *give thanks*" to God for His great glory.

It is most evident, then, that the American Eucharistic Office strikes heavily the note of thanksgiving (eucharist).

In 1928 the recommendation of the Joint Commission on Prayer Book Revision — that "the Holy Eucharist" be provided as an alternative title to "the Holy Communion" in the Eucharistic Office — was rejected. It is hoped that the term will be printed in the proximate future in the American Prayer Book (in a manner similar to the title of the Scottish Eucharistic Office). This beautiful word deserves a place at the head of our American Eucharistic Office.

Some Positive and Practical Lessons For Missionary Work in China Learned From The Late Father Robert Wood

By The Rev. Robert F. Appleton

(Prepared for a Conference of Missionaries formerly working in China, held at Seabury House, Greenwich, Conn., April 30,-May 1, 1953.)

THE Missionary's objective is the conversion of souls to Jesus Christ, and their incorporation into His Mystical Body.

All such ideals as material and social advancement; higher or better education; and the teaching of Christian ethics are secondary to this, and are important only insofar as they contribute to the conversion of souls to the *Person* Christ, and incidentally to His teachings and His laws. This must include Baptism and the other Sacraments, but these in themselves are in danger of being considered as a kind of magic, unless they are accompanied by proper teaching in the setting of the living Christian Community.

ONLY GOD CAN ACCOMPLISH THIS OBJECTIVE and yet, in doing so, He generally chooses to work through human agency. It is only as the Christian missionary looks at himself and his job in this light that his work can be truly effective.

The Missionary, in order best to cooperate with God must (1) PRAY and (2) LIVE WITH HIS PEOPLE. These two principles are mutually dependent. Prayer, to be real, must arise from real needs, and these can be appreciated only as the missionary lives with his people. On the other hand, the grace to live truly with his people can be appropriated only through a life of prayer.

These two principles have the highest sanction, being the application of our Lord's summary of the commandments: (1) "Thou shalt love the Lord thy God . . . and (2) thy neighbor as thyself."

Prayer

1 — The missionary's first duty is to live always in the Presence of God. All of his words and works that come from himself apart from God are futile. That which comes from God cannot fail. Being human, the missionary cannot perform this duty perfectly, but he must always strive in that direction.

2 — He should have a Rule of Life regulating the efforts and prayers of each day. This should include a time for mental prayer, and (at least for priests) the Prayer Book Offices, as well as intercessions and other devotions.

3 — He should remember that the central act of Christian worship is the Holy Eucharist. This is not a question of taste, but it is one of God's special ways of imparting grace, and He commanded those who would have Him come to them to commune with Him *in this way*. The Eucharist should be not only the chief act of worship on Sunday, but should come frequently during the week as well, ideally every day. As it is a corporate act it involves the missionary's living with his people. This becomes increasingly obvious as time goes on in a missionary parish.

Living with His People

1 — *This involves poverty.* Prospective missionaries are generally willing to embark on a life of poverty; but this desire is easily lost upon arriving on the field, where, too often, poverty is identified with eccentricity, and where living arrangements are such as to make it impossible.

2 — *It involves lack of privacy.* This, even more than loneliness, is perhaps the greatest hardship. The missionary must constantly pray for grace to sustain constant and innumerable interruptions.

3 — *It means that the missionary's play as well as his work should be shared with his people.* The importance of this is frequently overlooked, and too often it is assumed that "you have to have some place to get away from your work" — by which is meant, your people. If it is impossible to have real recreation with one's own parish people; that should be a matter for serious prayer.

4 — *It involves (ideally) celibacy!!* Health reasons alone make missionary families poor strategy. Perhaps somewhere there are statistics concerning the number of families on whom the mission has spent large amounts of money; only to have them leave after a short period for reason of sickness. A single person may be forced to leave for this reason; but the danger is twice as great with a couple, and increases geometrically with the number of children. This is not theory, it is history. Apart from this, real poverty, difficult enough to achieve as an individual, is virtually impossible with a family. Although a couple might be found who are willing to endure the kind of poverty necessary; would it be fair to inflict the same on children who have no voice in the matter? In any case there would have to be a substantial increase in salary, which together with the decreased amount of time the missionary could devote to his people, presents a definite economic problem. Also, the lack of privacy mentioned above, is absolutely impossible to sustain with a family domestic situation. It is inevitable that barriers be set up. This is not to maintain that *no one* has done a better job married than he could have single — but instances of this are the exception.

5 — *It involves a sharing of his life of prayer.* In each missionary unit (parish, school, or hospital) there should be an active nucleus working together with the missionary in achieving the conversion of souls. They can penetrate in innumerable ways and places that he could never touch, or even be aware of. The training of this team requires great time and effort, and the sharing of much of the innermost life. In this work, prayer cells are of vital importance. As many as possible should be led to adopt some definite rule of life. By far the most effective effort in this direction so far is *The Legion of Mary,* discussed below.

The Past

Fr. Wood's record is too well known to be recounted here. In any case he was such a saint that his example tends to be dismissed with the thought that he was unique; and no one else could be expected to do as he did. In many ways this is quite true. However, it would seem possible for others to follow to some degree his principles, even though they may lack the qualities that made him great. The following is a brief account of the year I spent in this effort from January 1950 to January 1951. Lacking Fr. Wood's tremendous generosity, his magnificent humor, his indomitable will (which was perhaps his greatest virtue, but often unrecognized because of his humor and modesty), his language skill, and many of his other excellent qualities, I was yet able to make some attempt in following his principles.

After a little more than two years of language study, living with Fr. Wood, I was put in charge of Trinity Church, Wuchang. This was the largest Church in town, and the most favorably situated, on the Main Street. Yet for many years the Rectors of the parish had devoted themselves almost entirely to the primary school, neglecting the parochial work of the parish. At the time I came, the average Sunday attendance was less than twenty, and as far as I could gather, had not been much more than that for some time. The records indicated that there had been more than forty Baptisms during the past three years, but there was no Sunday School and no choir. The previous priest left due to a violent parish quarrel, and the situation was further complicated by friction with the next door neighbors, — a Communist Youth Training Center. They had cut a door through the wall of our Trinity Compound, and had appropriated our school playground for their own recreational purposes. I soon discovered that the extraordinary decision of sending me to this position was made because I was the only one stupid enough not to appreciate the dangers and difficulties involved! The Bishop made

it as easy as possible by appointing a Chinese priest as head of the school, relieving me of this obligation. This priest was also nominally in charge of the parish, although he appeared only for vestry meetings. I was the only person in responsibility who lived there, and I took charge of all the Church work.

Since I could do little myself, most of the work in the parish was done by small groups. There was a fine Bible woman who worked very hard. Also my old language teacher who helped in very many ways, and a young student who was taking a year off between Middle School and College, and who lived with me; these were invaluable aids. One or both of theme were with me at all meetings and helped over many kinds of difficulties besides those of communication. Besides them there was a marvelous woman living on the compound who was studying in preparation to be a "Bible Woman." Her great contribution was the organization of the Sunday School. There was a very fine couple who volunteered to get together a choir. As the woman was a trained musician, the result was good musically, as well as pastorally. In spite of constant and vicious opposition from Communist elements in the school, about fifteen children remained faithful in the choir throughout the year. The Sunday School, which at one point had more than a hundred enrolled, never went below forty. Also we managed to keep several Bible Classes and instruction groups going. The best of these was a women's group conducted by the Sisters of St. Anne, two of whom came over once a week for this purpose.

I tried to live as the people lived, and this was about my only qualification for the job. In the first place, I was an American at a time when there was pressure from all sides to discredit Americans. My language was even poorer than that of most Americans after two years' study — my sermons so wretched that parishioners complained to the Bishop. I had no plan for meeting Communist opposition to the Church, which was everywhere at work both within the parish, and from outside. I had no iron will such as was Fr. Wood's and many other missionaries of past and present. I allowed myself to be pushed around in almost every way, partly through ignorance, and partly through lack of ability to make up my mind. In short, I had nothing to recommend me except that I was a disciple of Fr. Wood, and I did try to put his principles to work.

I lived with the people. Although I was given a rather large rectory I used only one room for myself, leaving the others free for parish use. I had no heat, and after the first few months lived on Chinese food not much superior to what most of my parishioners subsisted on. I was extremely fortunate in getting a cook who was

not fancy. He was also valuable in that he was not constantly trying to protect me from visitors. I was much too accessible for my own comfort. Once a group of about fifteen students came in on a Sunday morning from the government university about five miles away. After the Service they stayed for a meal, and in the afternoon went to a meeting at our Christian University not far away — and in the evening they missed the last bus back to their own school. When I returned to the rectory that night at 10:00 o'clock, there were the fifteen students planning to spend the night. Five of them were girls! Fortunately the Bible woman student and another family on the compound were able to take care of these; and the boys happily spent the night on the floor in my house. I even prevailed over Chinese politeness in persuading them to use the mattress from my bed, while I slept in a chair. I tell of this incident in some detail because it illustrates the value of being accessible. For the same reason a group of between twenty-five and forty Middle School students from various schools came every Saturday night from about 7:30 to 10:00. They did this throughout a period when all students were encouraged to demonstrate against Americans. Some of these very students undoubtedly did take part in such demonstrations, — but not at my house. They seemed hardly aware that my house had any connection with American influence. I was usually present at that gatherings, read a short opening and closing prayer, and provided tea and Chinese-style cakes (very poor), but otherwise offered no direction and very little participation in their meetings which included the most earnest discussions I have ever seen among young Christians. I never had a very clear idea of what was being said: and this was probably fortunate, as it automatically prevented me from being either over-bearing or too foolish. I seldom spoke, and generally they seemed practically unaware of my presence.

It was only in the strictly devotional life of the parish that I took an active lead. The Sung Eucharist, with choir and Eucharistic vestments, made a great difference in the Sunday Services; and attendance grew steadily, averaging well over a hundred by the time I left. I also began immediately with a daily Eucharist, and although this was never urged on anyone, the attendance was scarcely ever less than nine. I made my half-hour meditation before the daily Celebration; and although I was seldom joined in this, it was one of the things that contributed to a growing appreciation of the Church building as a place of prayer. Before I came, the Church had been closed all week except for one Celebration and one women's meeting. I believe that it was this use of the Church for daily prayer and services that set it apart as a holy place. At the time I left, it

was the only non-Roman Church in the city that had not been used to quarter Communist soldiers at one time or another. They had used every other space on our property, and many times indicated an interest in using the Church, but our gateman was adamant, and they never asked me!

My teaching was centered around the importance of the Sacraments and the Christian community. When I came there was no font in the Church. It had been carried off by the Japanese during the Occupation; and had never been replaced. I appealed to the parishioners for contributions for a new one. Of course, no one had any money, but quite a number gave at least a token contribution and I had a wooden font made. This was much cheaper than the stone one it replaced; but it was beautiful and extremely helpful in teaching. On the front was carved a symbol of the Trinity, and each of the other seven sides had a symbol for one of the Sacraments. Thus did our people get vivid teaching about the Sacraments, — and incidentally they learned of the significance of the eight sides of a font (seven representing the full complete natural life, and the eighth side representing the new supernatural life in Christ that is given in Baptism). Baptism for adults should come only after long and careful instruction. First they were made Catechumens at an impressive Service in front of the whole Sunday congregation. This was based on the first Office of Instruction in the Prayer Book. It was Fr. Wood's custom to require a full year's preparation before Baptism; but due to the tenseness of the situation, and the feeling that we might have to leave in the immediate future, this period was drastically abbreviated; — some of my people getting only two months' preparation, consisting of instructions once a week besides attendance at the Sunday Service. This was not enough, and it is likely that some of these have not remained faithful. Baptisms were also held as part of the regular Sunday worship, to emphasize their importance not only to those being baptized, but also to the whole congregation.

Many conversions were the results of hospital visiting. It had long seemed to me that we had not taken full advantage of the evangelical opportunities afforded by our Mission Hospital. I called there two or three times a week; stopping first at the hospital Chapel long enough to commend myself and my work to God, and then simply going through the wards and seeing if anyone wanted to talk. Usually some did. I carried a number of tracts and books; but never offered these unless they were asked for. Conversation didn't always start with religion — (I sometimes found card tricks a helpful ice-breaker) — but we usually managed to get around to

it before the end of a visit. In the course of the year, eight conversions were a direct result of these visits; and with the exception of a man who died soon afterwards, each of these brought in at least two more converts that he had made "on his own." One woman had a score of twelve when I left; and I have no doubt she continued bringing them in. This method of Evangelism might, in Fr. Wood's words, be called "Apostolic Succession".

Another method was visiting in the homes. Whenever a member of the Church was sick for any length of time I tried to take the Sacrament once a week. This would make a great impression, not only on the sick person but on his family and neighbors as well. However, this, together with most calling, had to be drastically curtailed due to the suspicion aroused by having an American caller. We partly compensated for this limitation by the formation of a group modelled after the afore-mentioned Legion of Mary. This group in the Roman Catholic Church was the first one to be singled out by the Communists for direct persecution, — an indication of their effectiveness. The main ideas of the Legion are simple. A local group is composed of Christians who are willing to pray and work for their faith. They have definite prayers they agree to say each day, and in addition to this those who are active members have a meeting once a week when the prayers are recited together and when definite work assignments are given. These usually consist of calling on the lapsed, or prospective new members of the Church. The calls are made two together; and at the next meeting reports are given, and there is discussion on the best way in which to continue working for the people called on. In the course of time a large number of calls is made; new people brought into the Church, old ones brought back; but most important is what it does for the members of the group themselves. They become not only active Christians, but truly apostles for the Faith.

In the course of the year I had fifty-two Baptisms, more than half of them adult. Instructions were based on the Creed, the Lord's Prayer and the Ten Commandments. These were all learned by heart, and discussion on them was based on Fr. Wood's very complete Catechism for Catechumens. This booklet also contains the basis of instruction on the Sacraments and an introduction to the Bible. I tried always to emphasize that Christianity is not a philosophy, but a life. Naturally all Catechumens were expected to be in Church every Sunday, but I tried as much as possible to carry the instructions into their homes; endeavouring to get each family to set aside some corner of their home for devotional purposes, put-

ting up a poster or holy picture, and a cross. This was quite a natural thing to do, as shrines in the home have been the customary thing for generations. However, at that time it required great courage, because of the possible criticism and even persecution at the hands of the ubiquitous Communist agents. It was in the discussion of such practical issues as what to say when questioned about the cross in the home, that we discussed Communism. We had little to say about the similarities and differences between Christianity and Communism. My general line was to teach as much and as thoroughly as possible about Christianity, leaving the *philosophy* to the opponents. I still think that this was the proper line. There is certainly need for those who form Mission strategy to study Communism; but it is more important for the Christian convert to get the essentials of the faith, than to learn how to argue.

Besides this, a number of people from different parishes drew up a devotional Rule of Life, including intercessions for the Church throughout the world, a different country each day, and similarly a different Diocese in China, and also each day a particular parish within our own diocese. We also agreed to attend a Communion Service each week; spend fifteen minutes in prayer each day; and do some study each week. I hope that many members are still continuing with this Rule. I am. In connection with the study, each parish had a discussion and study group which met every week; and the whole group met four or five times during the year for a Corporate Communion at one of the parish Churches. Once we had a Quiet Day which was to be led by Fr. Wood. Knowing that others are participating in such a Rule is a great incentive, and gives added meaning to one's private prayers. This is one of the important ways in which a missionary can live with his people.

These are a few of the ways in which I was able to put Fr. Wood's principles into practice. I believe that all of these were worth while and helpful. The same principles used by a more adequate person could have been of far greater value. But it is my contention that even an inadequate person like myself was able to accomplish more along these lines, than could a far more capable person who does not see the importance of the basic principles set forth. After all, it is God that does the work.

The Present

I — *The Training of Future Missionaries*

In most of our Seminaries there seems to be a trend towards the kind of principles here discussed. I have in mind particularly the Urban Priest movement, of which Grace Church, Jersey City; and

St. Augustine's Chapel of Trinity Parish, New York, are pioneer parishes. I think that no training could be of greater importance than field work in such a parish — the more of it the better. Principles are more important than methods; but it is possible for Seminarians to learn even something of methods in the summer missionary program begun at Virginia Seminary, but now being adopted elsewhere.

Perhaps the best book on methods is that by the Roman Catholic, Fr. Meyer, entitled, *Like To Leaven: Mission Methods in China,* published by the Catholic Truth Society in Hong Kong. Of course, there are many things in this book to which we must take exception; but there are a great many practical points which would bear careful consideration. An example of these is a definite plan for avoiding the concentration of the best talent and equipment in the city areas; leaving the country people with the third rate.

II — *Education as to the Importance of the Celibate Missionary*

This thought has never even occurred to many prospective missionaries; but if the importance of it is brought to their attention, there might be a few who would be willing to try to make the sacrifice.

III — *Experimentation with Prayer Calls*

Since returning to this country I have worked rather extensively with two groups of the kind mentioned above, modelled after the Legion of Mary. Our program is based upon devotion to God The Holy Spirit; and is, I think, in some ways potentially superior to the Legion. I know of three parishes where this Fellowship of The Holy Spirit has had substantial success. The chief importance of the group lies in the fact that it gives clear and definite training for lay apostolic action. It combines an emphasis on practical work for the Church with an equal emphasis on the importance of prayer, in a way that is seen in no other group in our Church that I know of. The establishment of such groups would be most worth-while in itself, and particularly valuable as experiments with the mission field in mind.

IV — *We Can Pray*

Canon Max Warren's paper is helpful in this regard; and there is room for further discussion on just what can and should be prayed for. Perhaps a definite Rule of Prayer which could be shared by many would be a help. Some might like to use *An Anglican Communion Cycle of Prayer,* issued by the Anglican Communion Advisory Council on Missionary Strategy. This gives the names and the bishops of all of the dioceses of the Anglican Communion arranged for daily prayer.

COMMUNITY CHRONICLE

LENT was a busy time for the Members of our Society. On Ash Wednesday the Father Superior conducted a Quiet Day at the Church of St. John the Evangelist in Boston, taking for his subject, our Baptismal Vows. On the same day, Father McDonald, the Master of Novices, held a brief Retreat for the Sisters of the Order of St. Anne, at Arlington Heights, Mass. Father Smith, the Deputy Assistant Superior, left for New York that morning, and in the evening preached at St. Margaret's Church in the Bronx.

The Father Superior had a Retreat at St. Margaret's Convent, Boston, on Saturday, February 21st for members of the Society of Companions of the Holy Cross. In the evening on February 26th he preached at St. Thomas' Church, Taunton, Mass. On February 27th, he proceeded to Madison, Wisconsin in order to conduct a School of Prayer at Grace Church from March 1st to March 4th. After a brief visit with our Brethren in Chicago, during which time he spoke to some of the students of the Seabury-Western Seminary on the subject of mission work in Japan, he returned to Boston in time to conduct a brief retreat at the Mission Church of St. Augustine and St. Martin on the afternoon of Sunday, March 8th. On March 9th, he was in New York for a Meeting of the Council on the Religious Life. On the evening of Thursday, March 12th (St. Gregory's Day), he gave an address on Church Music at the Festival Service of the *Schola Cantorum* at St. John's, Boston. On March 14th and 15th, he conducted a Week-end Retreat for laymen at the Monastery in Cambridge. On March 19th, he was at Meadville, Pennsylvania, for the ordination of Brother Joseph to the Diaconate. From March 20th to 22nd, with Father Pedersen, he was at the Grier Shcool at Tyrone, Pa., conducting a Retreat under the auspices of the Brotherhood of St. Andrew of the Diocese of Harrisburg. Some forty men were present at this Retreat.

On the Feast of the Annunciation (March 25th) Father Williams preached in the evening at Christ Church Cathedral, Springfield, Mass.; and the next day at noon at Grace Church, Utica, N. Y., the parish in which he was baptized and confirmed as a boy. While in Utica, he also visited the House of the Sisters of St. Margaret, at New Hartford, and said Mass for the Sisters. On Good Friday, the Father Superior preached the Three Hours at the Church of the Resurrection, New York City. After a few days rest in South Carolina during Easter Week, he returned to New York on Sunday, April 12th, in order to be on hand to welcome Fathers Bryant and Fitch on their arrival from England. From April 17th to 26th, the Father was

at All Saints' Convent, at Catonsville, Maryland, conducting Retreats for the Sisters and for their Associates. While in Catonsville. Father Williams also preached at St. Peter's Church, Ellicott City. and spoke at a meeting of the Fellowship of St. John at Mount Calvary Church, Baltimore. He is looking forward to being at home in Cambridge during May and June.

Father Smith was away all of Lent, and also during the two weeks after Easter, conducting a number of brief Missions in the State of South Carolina in the small towns of Grahamville, Denmark, Allendale, Barnwell, and Bluffton. During this period, he also conducted a Quiet Day for clergy and laity at Grahamville; and read a paper to the clergy at Orangeburg, S. C. This occupied his time through Palm Sunday. In Holy Week he proceeded to Morganton, North Carolina, where he preached the Three Hours, and also the Easter sermon at Grace Church. On Friday, April 10th, he began a Retreat for the Sisters of the Community of St. Mary at their Mother-House at Peekskill, N. Y., returning to Cambridge on April 16th.

The First Sunday in Lent, February 22nd, was a happy occasion for us as being the day of the ordination to the Sacred Priesthood of our Brother Michael Yoshio Haratani of the Province of Nippon. The ordination took place at a Solemn Pontifical Mass held in St. John's Church, Boston, in the presence of a very large congregation, consisting of members of our Mission Churches of St. John the Evangelist, and of St. Augustine and St. Martin in Boston; and of many other friends as well. Bishop Spence Burton, S.S.J.E. of Nassau, acting for Bishop John Okubo of the Diocese of North Kwanto, Japan, and with the gracious permission of Bishop Norman Nash of Massachusetts, sang the Mass and ordained the candidate. Father Haratani was presented by Father Morse, Assistant Superior, S.S.J.E. The sermon was preached by Father Williams, Superior S.S.J.E., and Father Pedersen acted as Litanist. Father McDonald was the Deacon, and Father Gross, the Sub-Deacon. Father Hanlon acted as the Master of Ceremonies. The same evening, after Evensong and Litany in the church, an informal reception was held in the Schoolroom downstairs, with the Bishop of Nassau, and the newly-ordained priest as the guests of honour.

Father Haratani sung his First Mass at the Monastery Church in Cambridge, on St. Matthias' Day, February 24th. He will (D. V.) make his Solemn Profession in the Society of St. John The Evangelist on the Octave Day of our Patronal Festival, May 13th; at a Solemn Mass to be held at the Monastery of St. Mary and St. John

at 10.30 a.m. He expects to return to work in Japan in the month of September.

Father Palmer conducted a Retreat for Ordination Candidates at Sudbury, Ontario, Canada, on February 23rd. During the week of March 1st he preached a Mission at McTier, Ontario. From March 15th to 20th, he conducted the noon-day preaching services at Holy Trinity Church, Toronto, and in Passion Week he preached another Mission at St. Paul's Church, Chicago. During the first part of Holy Week, Father Palmer was preaching at St. Paul's Chapel, New York City; going to the Church of the Good Shepherd, Rosemont, Pennsylvania, for Good Friday and Easter Day.

After a week's rest at the Monastery in Cambridge, Father Palmer went to the Canadian Diocese of Niagara to give some lectures at the Diocesan Clergy School at Dundas. On Thursday, April 16th, he left for Vancouver Island, British Columbia, to undertake several preaching engagements, including a Mission at the Church of St. Peter and St. Andrew at Cowichon, and sermons at the Cathedral and at St. Barnabas' Church, Victoria. Later he will be going again to Sault Ste. Marie, Ontario, in the Diocese of Algoma, for work in Camps and Summer-Schools.

Father Pedersen preached a Mission at St. Paul's Church, Jackson, Michigan during the week of March 1st. From there he went to the Convent of the Holy Nativity, at Fond du Lac, Wisconsin, to conduct a Retreat for the Sisters there. He was with Father Williams on March 19th, for the ordination of Brother Joseph to the Diaconate, at Meadville, Penn.; and from there he went with the Father Superior to the Brotherhood of St. Andrew Retreat at Tyrone, Penn., assiting Father Williams in the conduct of the Retreat. He preached the Three Hour Service at St. John's, Boston, on Good Friday. On April 19th, he preached at Cohasset, Mass., and on May 3rd, at the Middlesex School. On May 17th he will give a talk on the Religious Life to a group of young people at St. John's Church, Hingham, Mass.

Father Gross, who is the Vicar of the Church of St. Augustine and St. Martin, Boston, as well as Treasurer of the Society, and Secretary of the Department of Publications, preached at St. John's Church, Hingham, Mass., on the evening of Wednesday, March 11th. He also preached the Three Hour Service at St. Augustine's Church on Good Friday.

Father McDonald, the Master of the Novices, conducted a Retreat for the Sisters of St. John the Baptist at Ralston, New Jersey,

during the week of March 16th. On Good Friday, he preached the Three Hours' Devotion at the Convent of the Order of St. Anne, Arlington Heights, Mass.

Brother Joseph, who has been living with Father Banner and with Brother David-Anthony at the house in Chicago connected with St. Francis' Church, and who has been studying for the priesthood at the Seabury-Western Seminary in Evanston, Illinois, was ordained to the Diaconate at Christ Church, Meadville, Pennsylvania, in the Diocese of Erie on March 19th. (Appropriately enough, St. Joseph's Day!) Bishop Crittenden of Erie ordained the Brother, and the sermon was preached by the Rector of Christ Church, the Reverend Paul L. C. Schwartz. The sermon is reproduced in this number of COWLEY. The Father Superior presented the candidate, and Father Pedersen, S.S.J.E., was also present to represent the Society on this happy occasion. Brother Upson, as he will now be called, returned to Chicago after the ordination to continue his studies at the Seabury-Western Seminary.

As already announced, the Quinquennial Meetings of the Central Council of our Society (representing our three Congregations) will be held in May at the Monastery in Cambridge. Four Fathers will represent the English Congregation; and Father Morley, the Superior at Bracebridge, is expected to represent the Canadian Congregation. The meetings will be held from May 18th to May 30th. On Sunday, April 12th, the first two English Fathers arrived in New York on the *"Queen Mary"*: — Father Bryant, the Assistant Superior General; and Father Fitch, of St. Edward's House in London. They were met at the pier by Father Williams and by our Seminarian Associate, John Kettlewell, of the General Theological Seminary. That some evening, Father Bryant proceeded to Toronto, for a visit to the Canadian Congregation at Bracebridge, during which he will conduct the Community Retreat at Bracebridge, and will also act as the Conductor for a Retreat for the Sisters of St. John the Divine in Toronto. On Monday, April 13th, Father Fitch and Father Williams travelled to Cambridge. During the week of April 20th, Father Fitch conducted a Retreat for the Sisters of St. Margaret at their Convent in Boston.

The two remaining English representatives, Father Dalby, the Superior General of the Society, and Father Thomson, Superior of St. Edward's House, London, are expected to arrive in New York on or about May 11th.

Cowley

Father Maddux, who has been acting as Resident Chaplain at All Saints Convent, Catonsville, Maryland; and who is Priest-in-Charge of St. Peter's Church, Ellicott City, Maryland; has been undertaking, in addition, other preaching and speaking engagements in the Diocese of Maryland. During Lent, he gave a course of lectures at St. Timothy's Church, Catonsville; and has also spoken on several occasions at Mount Calvary Church, Baltimore, and at St. Mary's and St. Katherine's Chapels of that parish. On April 13th and 16th, he spoke on the History of Early Christianity in Japan to two branches of the Woman's Auxiliary at Grace and St. Peter's Church, Baltimore. On Sunday, March 15th, he conducted a Quiet Evening at the Church of St. Michael and All Angels, Baltimore.

Father Banner, Priest-in-Charge of St. Francis' Church, Chicago, besides his duties there, has also undertaken a number of other engagements in the Diocese of Chicago. On the evenings of February 22, 23, and 24th, he preached at Vespers at St. Thomas' Church, Chicago, in connection with the Forty-Hours Devotion there. On March 5th, he conducted a Quiet Day for the Southern Deanery of the Diocese, at the Church of the Messiah. On the evening of March 25th, he preached at St. Bartholomew's Church, Chicago; and on Good Friday, conducted the Three Hours' Devotion at the Church of the Epiphany, Chicago. He also gave talks on the Religious Life on February 19th for St. Francis' Guild at St. Mary's Home for Children, Chicago; and on April 28th at St. Matthew's Church, Evanston, Illinois.

FROM THE MONASTERY LETTER-BAG

LETTER FROM THE REV. HARRISON BESTE

September 22, 1952

It is delightful to be able to address this letter from Mexico where I am on my vacation. . . . We have been blessed with good weather and the countryside is abounding in flowers after the rainy season. The churches are so gorgeous with gold leaf and silver and so many saints. We have visited many with still some lovelier ones to be seen. On our way to Guadalajara we visited the famous shrine of San Juan de Los Lagos. This is a basilica church and is to Northern Mexico what Guadalupe is to Mexico City. It was in the late afternoon when we arrived there but just in time to attend Vespers of the Blessed Sacrament with three priests in saffron-coloured copes and a full choir of boys. The church was brilliantly lighted and beautifully clean inside. The Blessed Sacrament was exposed and had been all day. On the High Altar and very high up, enclosed in glass, is the much loved and much venerated image of the Virgin of San Juan de Los Lagos.

The Mexicans hold her in high esteem. The Choir is behind the high altar as it is in most Mexican Basilica churches. The Canons were vested and seated there but the choir boys were in the balcony at the back along with the organ. Vespers was beautifully done with Gregorian chant. The organ is huge — four manuals — and filled the Basilica with its rich tones. All during Vespers there was a steady stream of pilgrims from all walks of life ascending the aisle on their knees with candles in their hands. One very touching sight was a young father with a child in his arm and a candle in the other slowly but laboriously ascending the aisle on his knees. Incense filled the church and candles glowed. Bells rang a carillon when the Host was raised in Benediction, and I came away with moist eyes and love of God in my heart.

Guadalajura was our next stop. This is a beautiful city with kindly people. There are about 315,000 population and over 150 churches and chapels. A celebration was in progress with the Virgin of Zapópan as the center. This is another famous image which has its shrine at Zapópan, a suburb of Guadalajara, but during each summer from June to October the image is carried from church to church in the city and people from all over the province make visits to her. Whenever she changes her residence she is accompanied by men and women in an elaborate procession with fireworks and

music. When she arrived here the Virgin was enthroned in the Franciscan church of La Merced. She was on the high altar which was covered with flowers and candles. Here too, the pilgrims in great droves were coming up the aisle on their knees. The church is not pretty; it has too much in too little space. Along with the miraculous image was also the Blessed Sacrament exposed, which I thought rather irregular, until our guide told us that La Merced was the only Church in Guadalajura which could have perpetual exposition, and it did.

Still I thought it irregular. The people were paying more attention to the Image than to our Lord in the Monstrance. We visited many other beautiful churches. I think the Cathedral is beautiful — it is very large — and kept clean. We went there for Sunday Mass. Due to the volume of people, Mass is celebrated each half hour until one o'clock at some of the many altars. There is an altar here dedicated to St. Tarcisius with his image. The Liturgical Movement has not yet reached Mexico. Will it ever? Over at La Merced church, Masses are celebrated up to 2.30 of a Sunday afternoon by special dispensation. The Mass in the Cathedral was "silent". Since the Sacrament was not there, a Sanctus candle was used which the acolyte placed on the Mensa until after the priest's Communion. No one went to the rail. Mass was over in 25 minutes. Beside each altar there are cuspidors, and I thought this very strange. The reason is that there are so many old priests in Mexico that they have to spit frequently, hence the cuspidors. In one church, the Sacristan came out and changed the cuspidor after the Credo. Of all the churches here, the ones which conform to liturgical style, as far as it goes, are the churches belonging to the Augustinians. These are by far the cleanest. The Carmelites have the greatest artistic beauty, and the Franciscans the most junk. And yet, in a way, they are all beautiful.

LETTER FROM THE REV. WILLIS HENTON

St. Benedict's Mission
Besao, Mountain Province
Philippines

February 12, 1953

We hope to open new work in Lepanto soon, with a native priest there. This new work sits squarely in the midst of the Ifango Igorot tribe, which is one of the largest pagan tribes left here to be converted. Fr. Kollin has begun visits and will move very soon.

From The Monastery Letter-Bag

We were pleased to hear that St. Benedict's has been added to your prayers. It is truly a splendid work for the Catholic fellowship. We have 4100 members and are growing. I plan to begin visits next month to the last pagan town in the municipality (like an American county) — Ambaguoi. That will mean work in all ten towns in this vast mountain region. We are all alone here except for fly-by-nights like Jehovah's Witnesses, who only disturb but never do much. Over half of the 8,000 people are now ours.

My wife and I are all alone here (that is, as Americans) and we do know great loneliness, and miss the comforts we grew up with in America. Life has its hard side here as far as living goes, and the hiking over the wild gorges and ridges is a great physical strain. But we are happy in the Lord's work. We can always take our weariness and loneliness to Mass — there it seems so insignificant.

We have three mission schools here which are a great joy. I do believe our best Christians are the product of these schools. So many others never get the consistent teaching they need to resist pagan influences.

BOOK REVIEWS

ARMS AND THE MONK. The Trappist Saga in Mid-America. By M. M. Hoffman, Litt.D. William C. Brown Company, Dubuque, Iowa. Pages 233. Cloth, $3.00.

WHILE the Trappist Abbey of Gethsemani in Kentucky is well known to many Americans, and increasingly so since Thomas Merton, the writer, became Monk of that particular community; the Mid-Western monastery of the Cistercians of the Strict Observance (the correct title of the "Trappists"), near Dubuque, Iowa, and known as "New Melleray Abbey", is much less familiar. Yet New Melleray has now been in existence well over one hundred years (it was founded in 1849), and its history is a most interesting one. Monsignor Hoffman, the author of this volume, is a recognized authority on the history of the Roman Catholic Church in the Northwest, and his account of New Melleray is witty, amusing, and intensely interesting.

Both Gethsemani Abbey in Kentucky and New Melleray Abbey, are alike derived from Melleray Abbey in France; though Gethsemani was founded directly by French Monks, while New Melleray was established by Irish Monks from Mount Melleray Abbey in Ireland, which in turn was a daughter house of the original Abbey in France. Moreover, both of these American foundations came into existence within one year of one another, — Gethsemani in 1948, and New Melleray in 1849. But the difficulties and discouragements of the Mid-Western Abbey, all triumphantly met and conquered by the faith and courage of the Monks, make the history of that foundation an especially thrilling one.

Discouragements encountered at the very beginning from the ecclesiastical authorities in this country; difficulties caused by the eccentricities of some of the brethren who were entrusted with the task of finding a suitable location for the new foundation; many deaths from cholera among the little band of pioneer Monks on their journey up the Mississippi to Dubuque; the huge indebtedness incurred by his "traffic" in cattle on the part of one of the ablest of the Monks; and, finally, the serious dearth of vocations; brought the Abbey almost to the point of extinction some seventy years after its foundation. But the perseverance of the remaining Brethren, and the great increase of vocations after the Second World War have once again made New Melleray a flourishing community where the Holy Rule of St. Benedict is still observed in the spirit of the reform instituted by the great St. Bernard.

Book Reviews

Dr. Hoffman's account of the history of the Abbey is marked by singular honesty, candour and skill.

— Granville M. Williams, S.S.J.E.

LIVING THE TEN COMMANDMENTS, by Carroll E. Simcox. Ph.D. Morehouse-Gorham Co., New York City, 1953. Pages 120. Cloth $2.25.

THIS is a book many laymen will find helpful to meditate on for a deeper understanding of the fundamentals of Christianity. Dr. Simcox in his work subtitled A GUIDE TO CHRISTIAN OBEDIENCE rightly stresses the Christian's duty. He demonstrates the obligation of obedience to a God of Love by our rejecting all the false idols of our cult of amusement. A just God demands, then, a follower who not only does not kill, but who does not hate; one who does not steal his neighbor's car, and does not cheat on his income tax return. As in the preceding books of this trilogy, — the others being on the Creed and The Lord's Prayer, — emphasis has been on explanation. Better understanding will help us to obey more easily. — B. B.

THE POWER OF GOD, by Dom Gregory Dix, O.S.B., New York: Morehouse-Gorham Co. $1.75.

THIS book is the verbatim record of Dom Gregory's addresses on The Seven Last Words, given at the Church of The Resurrection, New York, on Good Friday, 1951. It is almost presumptuous to say that it is a fine book. Anyone familiar with the author would assume this to be true. It might be wise, however, to say a word of warning about the use of the book. If one expects to find Dom Gregory's great learning manifest on every page, he may be disappointed. This is not a source book for one's own preparation of Good Friday addresses. No doubt Dom Gregory could have written such a book; — but this is not it. Neither does it sparkle with memorable illustrations, so characteristic of the author's lighter addresses. Rather it speaks directly to the will, and to read it devotionally (the only way it is meant to be read) is to undergo in some degree a conversion experience. It is the kind of book that can be accepted without quibble by the most thorough Catholic; and, we doubt not, by the most advanced scholar. But more important, it seems likely to be the kind of book to stir both the near saint and the hardened sinner to greater devotion to their crucified Lord. This latter was certainly the end most near the heart of the preacher, and to read the book is to discover how completely he realized his object. — R. A.

KNOCK AND ENTER, by Chad Walsh. Illustrated by Jacqueline Jackson. Morehouse-Gorham Co., New York, March 5, 1953. Pages 208. Cloth price $2.50.

MANY will be profoundly grateful to the Rev. Chad Walsh, priest of the Church and English Professor at Beloit College, for writing this colorful and attractive approach to Confirmation instruction. KNOCK AND ENTER is a delightful book for youngsters and combines entertaining reading with teachings of the Church.

The story concerns life in a Rectory family and deals specifically with some lively discussions about God, space-ships, Men from Mars, The Church's Calendar, Holy Communion, etc. The author's children and several neighboring young people helped to write the manuscript. Jacqueline Jackson, a distinguished author of fiction for children, enlivens the book with several line drawings.

We highly recommend KNOCK AND ENTER to the young Confirmation candidate who will undoubtedly find it both helpful and amusing.

— R. M.

A SOWER WENT FORTH, by Richardson Wright. New York: Morehouse-Gorham Co. $1.50.

AS THE title of this book, and the reputation of its author, might suggest, there are many references to the art of gardening in these thirteen meditations for Lent. However, even those who have no talent or inclination in that direction will find little that is dry as dust and much that is definitely fresh in the best possible way. Far greater than the author's practical love for gardening, is his understanding love of people and his profound love of God. If the following quotation appeals to you, you will like this book:

"A pastor, stepping into his church one weekday morning, found a woman there, on her knees, a newspaper spread out before her. He suggested that perhaps a church wasn't the proper place to read a newspaper. She pertly answered, 'Indeed it is! There's enough on the front page to keep me praying for hours. Look at it: a murderer condemned to death; fourteen killed in accidents; a wife caught violating her marriage vows; a dishonest senator!' We, too, might try that as a Lenten exercise: to read our daily papers prayerfully. Instead of being shocked, pray. God's ear will be close to our lips."

— R. A.

Book Reviews

THE HOPE OF GLORY, by John Seville Higgins. Foreword by Horace W. B. Donegan, Bishop of New York. Morehouse-Gorham Co., New York, 1953. Pages 146. Cloth, $2.25.

THIS is the Bishop of New York's Annual Lenten Book for 1953. He has written the foreword.

The book is based on the General Thanksgiving for Morning and Evening Prayer, from the Book of Common Prayer.

The author explains this beautiful prayer, and shows how it expounds the Christian Faith, and the Sacramental Life of the Church. The reviewer feels that there are one or two defects. First, the book seems to be written for those who are highly educated. The reviewer believes that a book recommended for the laity in general, should limit its vocabulary as far as possible, to words that the ordinary layman does not have to look up in the dictionary.

Secondly, although the analogies given are very suitable, the reviewer thinks there are too many. But on the whole this is a very fine book; and one will profit by reading and meditating upon it.

H. F. H.

FOUR TRACTS, written by the Clergy of the Episcopal Church in the Missionary District of the Panama Canal Zone, under the direction of the Rt. Rev. R. Heber Gooden, S.T.D., Box 2011, Ancon, C. Z. (No price given.)

THE four subjects of these tracts are: The Church of the Living God, The Holy Catholic Church; Bring Your Child to Baptism; Confirmation or the Laying on of Hands; and Holy Communion.

They have a very attractive illustration on the cover; and do what tracts should do to attract your attention, and get you interested in reading them.

Each tract is a simple, sound, clear and interesting instruction on it's subject. Bishop Gooden and his anonymous clergy are to be commended for these splendid tracts; and the reviewer hopes that more will be forthcoming.

H. F. H.

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